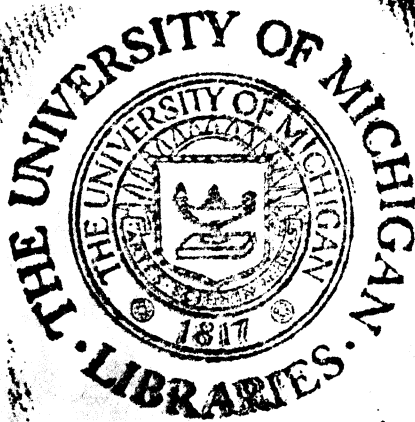


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1914
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THE PRE-SPANISH
PHILIPPINES





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THE PRE-SPANISH PHILIPPINES

A SUGGESTIVE
SCRAP-BOOK
FOR STUDENTS.

MANILA: MCM.XIV

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Buhr

FORE-NOTE.

From fear lest expectations might not be realized, I have until now kept to myself that the main object of my present vacation trip has been to interest outside scholarship to seek among their records for what may help re-establish for the Philippines the lost history of that important period preceding the Castilians' coming whose memoirs were destroyed and memories distorted in the mistaken notion that this was necessary to enhance the Spanish accomplishments in these Islands.

Fortunately it has been possible to meet the man best fitted to further this research, Hon. W.W. Rockhill, and get a promise of special watchfulness for possible references to Luzon and its adjacent islands in the notable investigation he and his eminent colleague are making of China's earliest mention of her neighbors.

This pamphlet is only a sort of circular letter, bringing to the attention of those who may not have seen the original monograph the present status of Messrs. Hirth and Rockhill's studies and inviting suggestions which will be submitted to the judgment of a group here before being forwarded to the investigators. A few suggestive quotations of related interest have been added.

Mr. Rockhill (a former minister to China and ambassador to Russia), it will be remembered has just been offered the post of advisor to China, while Dr. Hirth is professor of Chinese in Columbia University.

A quarter of a century ago José Rizal joined with Dr. A. B. Meyer, of Dresden, and the Austrian, Dr. F. Blumentritt, in suggestions upon Dr. Hirth's earliest essay in the line along which he is still working, and one of the exile's latest letters from Dapitan said to his Austrian friend (in his own English): "You would certainly oblige me, if you send me a copy of that interesting account of the Chinese about my country".

University of the Philippines,
Manila, June 22, 1914.

AUSTIN CRAIG.

OL. Butler
SEAT
1-25-90

(The first four articles are extracted from "Chau Ju-kua: His Work on the Chinese and Arab Trade in the twelfth and thirteenth Centuries, entitled Chu-fan-chi. Translated from the Chinese and Annotated by Friedrich Hirth and W.W. Rockhill, St. Petersburg, Printing Office of the Imperial Academy of Sciences, Vass. Ostr., Ninth Line, 12. 1911.")

Philippine Islands.

Ma-i (麻逸)

The country of Ma-i is to the north of P'o-ni¹. Over a thousand families are settled together along both banks of a creek (or gully, 溪). The natives cover themselves with a sheet of cotton cloth (披布如被), or hide the lower part of the body with a sarong (lit., «loin-cloth» 腰布).

There are bronze images of gods(佛), of unknown origin, scattered about in the grassy wilderness². Pirates seldom come to this country.

When trading ships enter the anchorage, they stop in front of the officials' place, for that is the place for bartering of the country. After a ship has been boarded, the natives mix freely with the ship's folk. The chiefs are in the habit of using white umbrellas, for which reason the traders offer them as gifts.

The custom of the trade is for the savage traders to assemble in crowds and carry the goods away with them in baskets; and, even if one cannot at first know them, and can but slowly distinguish the men who remove the goods, there

will yet be no loss. The savage traders will after this carry these goods on to other islands for barter, and, as a rule, it takes them as much as eight or nine months till they return, when they repay the traders on shipboard with what they have obtained (for the goods). Some, however, do not return within the proper term, for which reason vessels trading with Ma-i are the latest in reaching home.

The following places belong to this country: San-sü («Three islands»), Pai-p'u-yen (白蒲延), P'u-li-lu (蒲里嚕) Li-kin-tung (里金東), Liu-sin (流新) and Li-han (里漢)³.

The products of the country consist of yellow wax, cotton, pearls, tortoise-shell, medicinal betel-nuts (藥檳榔) and yü-ta cloth (干達布)⁴; and (the foreign) traders barter for these porcelain, trade-gold, iron censers, lead, coloured glass beads, and iron needles.

Notes.

1) According to Blumentritt, Versuch einer Ethnographie der Philippine, 65, Mait, meaning "the country of the Blacks", was the name of the island of Mindoro. See B. Laufer, Relations of the Chinese to the Philippine Islands, 251—252. Considering that our author says that the Babuyan island off the N. coast of Luzon, and Polillo island off the E. coast are a part of Ma-i, it seems fair to assume that the latter name is used by him as applying to Mindoro and Luzon at all events, if not to the whole Philippine group.

The name of Ma-i was first heard of in China in A. D. 982 when some traders from that country brought valuable merchandise to Canton. Hervey St. Denis, Ethnographie, II, 502.

2) When Magellan discovered the Philippines, he found the people worshipping idols. Referring to Cebu, Pigafetta says: "These idols are made of wood, they are concave or hollowed out behind, and the feet turned upwards; they have a large face, with four large teeth like those of a wild boar, and they are all painted". First Voyage round the world, (Hakl. Soc. edit.), 96. The images referred to by our author were probably of a like description. In the seventeenth century Spanish writers mention the idols of the Negritos of the Philippines and their many gods. W. A. Reed, Negritos of Zambales, 26.

3) On San-sü, see next article. Pai-p'u-yen are the Babuyan islands, off the N. coast of Luzon. P'u-li-lu is Polillo island, off E. coast of Luzon. The

other three names are not identified, but Li-kin-tung may be Lingayen, an important port on the W. coast of Luzon, Liu-sin may be Luzon, and Li-han the island of Lubang—but this is pure guessing.

4) Yü-ta cloth is probably the cloth made from the ramie fiber (*Boehmeria niver*), or the *abacá*, the manila-hemp fiber of the *Musa textilis*, L.

Islands of Calamian, Busuanga, Palawan.

(Philippine Islands).

San-su (三 嶼).

The San-sü, (or «Three Islands»), belong to Ma-i; their names are Kia-ma-yen (加 麻 延), Pa-lau-yu (巴 佬 酉), and Pa-ki-nung (巴 吉 弄), and each has its own tribes (種) scattered over the islands. When ships arrive there, the natives come out to trade with them; the generic name (of these islands) is San-sü¹.

Their local customs are about the same as those of Ma-i. Each tribe consists of about a thousand families. The country contains many lofty ridges, and ranges of cliffs rise steep as the walls of a house.

The natives build wattled huts perched in lofty and dangerous spots, and, since the hills contain no springs, the women may be seen carrying on their heads two or three jars one above the other in which they fetch water from the streams, and with their burdens mount the hills with the same ease as if they were walking on level ground.

In the remotest valleys there lives another tribe called Hai-tan (海 膽)². They are small in stature and their eyes

are round and yellow (brown), they have curly hair and their teeth show (between their lips). They nest in tree tops. Sometimes parties of three or five lurk in the jungle, from whence they shoot arrows on passers-by without being seen, and many have fallen victims to them. If thrown a porcelain bowl, they will stoop and pick it up and go away leaping and shouting for joy.

Whenever foreign traders arrive at any of the settlements, they live on board ship before venturing to go on shore, their ships being moored in midstream, announcing their presence to the natives by beating drums. Upon this the savage traders race for the ship in small boats, carrying cotton, yellow wax, native cloth, cocoanut-heart mats, which they offer for barter. If the prices (of goods they may wish to purchase) cannot be agreed upon, the chief of the (local) traders (賈豪) must go in person, in order to come to an understanding, which being reached the natives are offered presents of silk umbrellas, porcelain, and rattan baskets; but the foreigners still retain on board one or two (natives) as hostages. After that they go on shore to traffic, which being ended they return the hostages. A ship will not remain at anchor longer than three or four days, after which it proceeds to another place; for the savage settlements along the coast of San-sü are not connected by a common jurisdiction (i. e., are all independent 不相統屬).

The coast faces south-west, and during the south-west monsoon the surge dashes against the shore, and the rollers rush in so rapidly that vessels cannot anchor there. It is for this reason that those who trade to San-sü generally prepare for the return trip during the fourth or fifth moon (i. e., in May or June).

The following articles are exchanged in barter: porcelain, black damask and various other silks, (glass?) beads of all colours, leaden sinkers for nets, and tin.

P'u-li-lu is connected (聯屬) with San-sü, but its settlements are more populous; most of the people are of a cruel disposition and given to robbery. The sea thereabout is full of bare ribs of rock with jagged teeth like blasted trees, their points and edges sharper than swords and lances; when ships pass by they tack out in time in order to steer clear of them; from here come coral-trees, the *ts'ing-lang-kan* (青琅玕) and the *shan-hu* (珊瑚) varieties; but they are very difficult to get.

The local customs and commercial usages are the same as in San-sü.

Notes.

1) Kia-ma-yen is probably Calamián, the largest of the Calamianes group of islands, N. E. of Palawan; Pa-lau-yu may be Palawan, and Pa-ki-nung, it would seem, should be Busuanga Island. Laufer, op. sup. cit., 252, note 1, identifies Pa-lau-yu with Penon de Corón, near the E. end of Busuanga, and famous as one of the places where edible bird's nests are gathered.

2) The Aëta (*Aigta* or *Inagta*, appears to be the original form of the word, de Quatrefages, *Distribution des Négritos*, 5), the negrito aboriginals of the Philippines; they still occupy the most mountainous and inaccessible parts of Luzon.

Northern Formosa.

Liu-k'iu (流求).

The country of Liu-k'iu is some five or six days' sail east of Ts'üan-chóu¹. The king's family name is Huan-ssï (歡斯), but the natives style him *K'o-lau* (可老). The king's residence is called P'o-lo-t'an-tung (波羅檀洞); it has a threefold mound and a

palisade surrounded by running water and protected by thorn hedges, and the eaves of the palace building have many figures of birds and beasts carved upon them².

Both sexes bind their hair with white hempen cord and coil it up in a knot at the back of the head; and they make clothes of different patterns from hempen cloth and (ornamented with) feathers³.

They plait hats of rattan and decorate them with feathers. Their soldiers are armed with weapons of every kind, such as knives, pikes, bows and arrows, and swords; they use drums, and make buff-coats of bears' and leopards' skins.

The carriages (車) in which (the chiefs) drive are chased with the images of wild beasts, and only several tens of men walk in front and behind⁴. They have no regular tax revenue, but when occasion arises, a duty in the nature of an equal impost (on all classes) is levied.

They do not understand the solar and lunar divisions of the year, but simply record time by observing the phases of the moon⁵.

Fathers and sons sleep together on the same couch. They evaporate sea water in the sun to make salt, and they brew rice barm into spirits. Whenever they happen to have any extraordinary delicacy, they first offer it to their principal men (or Worthies 先進尊者).

Of meats they have bears and wolves, a great many pigs, and domestic fowls; but no cattle, sheep, donkeys nor horses⁶. The soil of this country is rich and loamy. After burning the grass (i. e., the stubble of the last crop), they flood the land and merely hoe it up a few inches deep.

There are no goods of any special importance to be got there; the people are, moreover, given to robbery, for which reason traders do not go there; but the natives, from time to time, take whatever they can get together in the way of yellow wax, native gold, buffalo tails and jerked leopard meat to San-sü for sale⁷.

By its side are the countries of P'i-shö-yé (毗舍耶) and T'an-na-yen (談馬顏)⁸.

Notes.

1) There is no doubt that the country here called Liu-k'iu is Formosa, the indications furnished by our author are quite conclusive on this point. The name Liu-k'iu was used by the Chinese—prior to the sixteenth century—to designate all the islands from the coast of Fu-kién to Japan. Hervey St. Denis, *Ethnographie*, I, 414. Our author has taken nearly textually all this chapter—with the exception of the two last paragraphs—from Sui-shu, 81, 10–13, which relates to the period extending from A. D. 581 to 617. It states (81, 13^a) that in A. D. 605, a certain skipper, called Ho-man (何蠻), and some others, (reported or noted) that every spring and autumn, when the sky was clear and there was no wind, when looking eastward one distinguished something resembling smoke or mist, but they did not know how many thousand *li* away it was. In 607 the Emperor having ordered Chu Kuan (朱寬) to go to sea to seek for strange places, he took Ho-man with him and sailed to Liu-k'iu. A year or so afterwards the Chinese sent an expedition to Liu-k'iu, which, judging by the course it sailed, was the Formosan coast E. of the Pescadores. This expedition captured and sacked the king's capital and carried off the population. After this relations with this country came to an end. See Hervey St. Denis, *Ethnographie*, I, 422–424, and G. Schlegel, *T'oung-pao*, VI, 174 et seq.

2) Sui-shu, loc. cit., says the king was styled *Ko-la-tou* (渴刺兜) or *Ko tsî*-(刺) *tou* “it is not known, it remarks, whence (his family) comes, but it has ruled over the country for several generations”. The people also called the ruler *K'o-lau-yang* (可老羊) and his consort *To-pa-ch'a* (多拔茶). The local headmen were called *Niau-liu* (烏了).

The character *tung* (洞) after the name of the king's residence, and which commonly means “ravine” is clearly to be understood here as meaning “a village”, in which sense our author uses the character (written 峒) in his chapter on Hsi-nan in speaking of the villages of the aborigines. Sui-shu, 81, 11^a says of Liu-k'iu “each village has its own little chief” (洞有小王). Each *tung* comprised a certain number of hamlets (村), ruled by local headmen.

In modern Kuang-tung a *tung* (洞) is equivalent to a *ta-hiang* (大鄉), a community of villages, or parish, as a subdivision of a *ssü*, or township, which again is a subdivision of a territory in charge of a district magistrate. See Hirth, *China Review*, II. 1873, 158.

3) Sui-shu, 81, 12^a, remarks that the people have deep-set eyes and long noses, somewhat like the people of Western Asia (Hu). The men pull out their moustaches, the hair on their temples and wherever it grows on their bodies. The women tattoo insects and snakes on their hands. This last custom, we may add, is still observed in the Liu-k'iu islands; some of the natives of Formosa tattoo their faces.

4) This is presumably our author's interpretation of the unintelligible phrase in Sui-shu (81,¹¹) which says: "The prince rides a *mu-shōu* (it. 'wooden animal')(王乘木獸) and ... "the princelings ride a *wu* (lit. 'a low table') carved to look like an animal (小王乘机鑱爲獸形)".

5) Sui-shu, 81,¹² says: "By looking at the waxing and waning of the moon they reckon the divisions of the seasons (時節). They await the drying-up of (certain) medicinal plants to reckon a year (候草藥枯以爲年歲)".

6) "Of meats (肉) they have bears, etc.". This is a quotation from Sui-shu (81,¹³) giving the products of Liu-k'iu. The addition of the word *jōu* "meat" is clearly an error on the part of our author or the editor of his work.

7) This reference to a regular trade existing between Formosa and the Philippine islands is extremely interesting. Were it not that our author calls the Pescadores by the name of P'ōng-hu, one would be disposed to think that he was referring to this latter group of islands, which in the Yüan period were called San-sü. See Yüan-shih, 210,¹⁵.

8) On P'i-shō-yé, or Southern Formosa, see next article. T'an-ma-yen, in Cantonese Tam-ba-gan, may be Botol Tabago island off the S. coast of Formosa.

From the fact that our author takes practically all his information concerning Northern Formosa from the Sui-shu, and from his remark that traders did not in his time visit that part of the islands. it seems fair to assume that intercourse was not kept up after the Chinese discovery of the island in A. D. 607. See however, C. Imbault Huart, L'île Formose, 4, who is of a contrary opinion, but Ma Tuan-lin (Hervey St. Denis, Ethnographie, I, 424) says distinctly, that since the time of the Sui there was no intercourse with Liu-k'iu. The Liu-k'iu-kuo-chi (琉球國志) 15,^{15b-11a} agrees with this. The first mission to China from Liu-k'iu proper was in the fifth year of Hung-wu of the Ming (A. D. 1372).

Southern Formosa.

P'i-sho-ye (毘舍耶).

The language of P'i-shō-yé cannot be understood, and traders do not resort to the country. The people go naked and are in a state of primitive savagery like beasts.

In the district of Ts'üan-chōu there is an island in the sea by the name of P'ōng-hu (彭湖); it belongs to the jurisdiction

of Tsin-kiang-hiën (晉江縣); now the country referred to is so near to this island that smoke on it may be discerned¹.

The savages come to make raids and, as their coming cannot be foreseen, many of our people have fallen victims to their cannibalism, a great grief to the people!

During the period *shun-hi* (A. D. 1174—1190) their chiefs were in the habit of assembling parties of several hundreds to make sudden attacks on the villages of Shui-su (水澳) and Wei-t'ou (圍頭) in Ts'üan-chou-fu, where they gave free course to their savage instincts, slaying men without number and women too, after they had raped them².

They were fond of iron vessels, spoons, and chopsticks; one could get rid of them by closing the entrance door, from which they would only wrench the iron knocker and go away. By throwing away spoons or chopsticks they could be got to stoop down to pick them up, and thus fall behind some paces.

The officials' soldiers used to lay hold of them in this manner: when the savages got sight of a horseman in mail, they struggled to strip off his armour, when, in their headlong rush, they met their death without being sensible of the danger.

When attacking an enemy, they are armed with javelins to which are attached ropes of over an hundred feet in length, in order to recover them after each throw; for they put such value on the iron of which these weapons are made, that they cannot bear to lose them.

They do not sail in junks or boats, but lash bamboo into rafts, which can be folded up like screens, so, when hard pressed, a number of them can lift them up and escape by swimming off with them³.

Notes.

1) In the preceding chapter our author says that P'i-shö-yé is beside (旁) Liu-k'iu. He now states, that from the Pescadores (P'öng-hu) smoke could be seen in the country of the P'i-shö-yé, consequently it was the south-western coast of Formosa. Tsin-kiang-hiën is Ts'üan-chou-fu. See Playfair, Cities and Towns, No. 1087.

Térrien de Lacouperies, China before the Chinese, 127, was the first to identify the P'i-shō-yé with the Visaya or Bisaya of the Philippines. More recently B. Laufer, in his Relations of the Chinese to the Philippine Islands, 253—255, has on "culture-historical considerations" greatly strengthened the evidence, previously based solely on phonetic coincidence. Laufer, however, thinks the text of Sung-shi, 491, —which is an abstract of our author's account of the P'i-shō-yé, refers to only one raid on the China coast, by a band of Visayans who had failed in a descent on the Formosan coast, and had been driven to attack that of China. In this, however, he is wrong, for both our author and Sung-shi state that during the period A.D. 1174—1190 these raids on the Fu-kién coast were of frequent occurrence. The P'i-shō-yé were consequently established along the south-western coast of Formosa at that time, but it seems probable that they were of Philippine origin. This belief is further strengthened by the statement of our author in the preceding chapter that the people of Liu-k'iu, the Formosans immediately to the north of the P'i-shō-yé, had regular trade relations with the Philippines (San-sü). It must be noted that the raiders came to China on rafts, not in boats as they would have done had they come directly from the Philippines.

Although phonetic coincidence is but poor evidence on which to base identifications, nevertheless it is interesting to note that there is still a branch of the Pepohuan Formosans called the Pazehhe tribe living scattered over the Taihoku plain and in the Kelung and Tamsui districts of Formosa. The name resembles somewhat P'i-shō-ye. See J. W. Davidson, Island of Formosa, 581, C. Imbault Huard, op. cit. 256 et seqq., and R. Torii, Aboriginal Tribes of Eastern Formosa (Hansei Zasshi, XII, No. 10), 43.

2) Wei-t'ou exists at the present day, it is situated on the spit of land to the east of and opposite Quemoy island in Chang-chou Bay. It seems likely that these raids by the Formosans continued for some time. In 1211, according to the Ts'üan-chou-fu-chi, the foreign traders residing in Ts'üan-chou petitioned the Throne to be allowed to put the city walls in thorough repair with funds to be raised by subscription among themselves. The Japanese pirates also made frequent descents on the Fu-kién coast at this time.

3) Ma Tuan-lin, Wön-hien.tung-k'au, 347, reproduces this chapter of our author. See also Hervey St. Denis, Ethnographie, I, 425.

Note (A.C.)

The name given to the Negritos is a Sumatran variation of the word *black* suggested by Dr. Blumentritt as the meaning of *Ma-i*, which he would make *Mait*. The wellknown Bulacan family name *Gatmaitan* might perhaps be translated "*Prince of the Land of Mai* (or *Mait*) and as the Amoy pronunciation of the Chinese character used for the sound *Ma* in this account according to Prof. Barton, of Shanghai, is *Bay*, one is reminded at once of *Laguna de Bay* and the old Chinese district of *Baybay* in Manila.

(HULBERT : The Passing of Korea, Chapter II.)

Oppert was the first to note that in Korea are two types of faces, the one distinctly Mongolian, and the other lacking many of the Mongolian features and tending rather to the Malay type.

Dr. Baelz, one of the closest students of Far Eastern physiognomy, recognizes the dual nature of the Korean type, and finds in it a remarkable resemblance to a similar feature of the Japanese, among whom we learn that there is a certain class, probably descendants of the ancient Yamato race, which has preserved to a great extent the same non-Mongolian cast of features. This seems to have been overlaid at some later time by a Polynesian stock.

The ethnological relation between the non-Mongolian type in Korea and the similar type in Japan is one of the most interesting racial problems of the Far East. I feel sure that it is the infusion of this type into Korea and Japan that has differentiated these peoples so thoroughly from the Chinese.

Five centuries before Christ..... the southern coast of the peninsula was peopled by a race differing in essential particulars from those of the north. Their language, social system, government, customs, money, ornaments, traditions and religion were all quite distinct from those of the north. Everything points to the belief that they were maritime settlers or colonists, and that they had come to the shores of Korea from the south.

The French missionaries were the first to note a curious similarity between the Korean language and the languages of the Dravidian peoples of southern India. It is well established that India was formerly inhabited by a race closely allied to the Turanian peoples, and that when the Aryan conquerors swept over India the earlier tribes

were either driven in flight across Burmah and the Malay Peninsula, or were forced to find safety among the mountains in the Deccan. From the Malay Peninsula we may imagine them spreading in various directions.

Some went north along the coast, *others into the Philippine Islands*, then to Formosa, where Mr. Davidson, the best authority, declares that the Malay type prevails. The powerful "Black Current", the Gulf Stream of the Pacific, naturally swept northward those who were shipwrecked. The Liu-Kiu Islands were occupied, and the last wave of this great dispersion broke on the southern shore of Japan and Korea, leaving there the nucleus of those peoples who resemble each other so that if dressed alike they cannot be distinguished as Japanese or Korean even by an expert. The small amount of work that has been so far done indicates a striking resemblance between these southern Koreans and the natives of Formosa, and the careful comparison of Korean language with that of the Dravidian peoples of southern India reveals such a remarkable similarity, phonetic, etymologic and synthetic, that one is forced to recognize in it something more than mere coincidence.

The early southern Koreans were wont to tattoo their bodies. The custom has died out, since the more rigorous climate of the peninsula compels the use of clothing covering the whole body. The description of the physiological features of those Dravidian tribes which have suffered the least from intermixture with others coincides in every particular with the features of the Korean.

Note (A.C.) •

Turanian is somewhat more definitely called Ural-Altaic and includes peoples of agglutinative mother-tongues like the pure Mongolian type of eastern Siberia, the Caucasian Finns and Magyars, Turks, and the tribes of central Asia and western Siberia. (Tur in Persian legend was one of three brothers from whom sprang mankind.) Dravidian is applied to the oldest of the known races of India, forming the bulk of the population of southern Hindustan except the west coast occupied by the Scytho-Dravidians. The type is short, very dark, with plentiful and wavy hair, and broad nose depressed at the roots. Guesses at their origin suggest relationship to the Australian aborigines, Negroid affinities, or that they are Caucasians intermixed with an earlier Negritic population. In culture they range from a religion formerly characterized by human sacrifice to Hindu civilization, but the pure Dravidian, even when Hinduized, remains of the lower castes. By similar grouping the Filipinos are classed as Malayo-Polynesian, another family

of agglutinative languages spoken in the area extending from Madagascar in the west, through the Malay Peninsula and Archipelago, to Hawaii and Easter Island (off the coast of South America) in the east. The Malay sub-family, though not considered the oldest, has perhaps the highest development, in Java attaining to the dignity of a literature. The affinity of the Cham language of Cambodia with the Tagala group, and of the Nicobarese with the Mon-Khymer languages, indicates a possible origin of the Malayo-Polynesian languages in East India.

(DAVIDSON: The Island of Formosa Past and Present.)

A learned authority (Prof. Ludwing Riess: *Geschichte der Insel Formosa*) speaks of the arrival in Formosa of emigrants from the northeast at a period several centuries before Christ. These people, known as Lonkuis, held sway in the island and were visited by Chinese up to the second half of the 6th century, when bands of uncivilized Malays swept up from the south and brought the whole west coast of the island under their control, and the Lonkuis who survived the conquest retreated into the mountains. The Chinese, who had been familiar with the natives before their overthrow, were surprised on visiting the island at a later date (about the year 605) to find it inhabited by strangers with whom they could not converse. Later, a second expedition was despatched to the island, and the commander now, believing the new occupants to be Malays, had provided himself with natives from different southern Malayan islands, with the result that at least one of them was able to make himself understood by the Formosans. (Expedition mentioned in the history of Ma Touan-lin.)

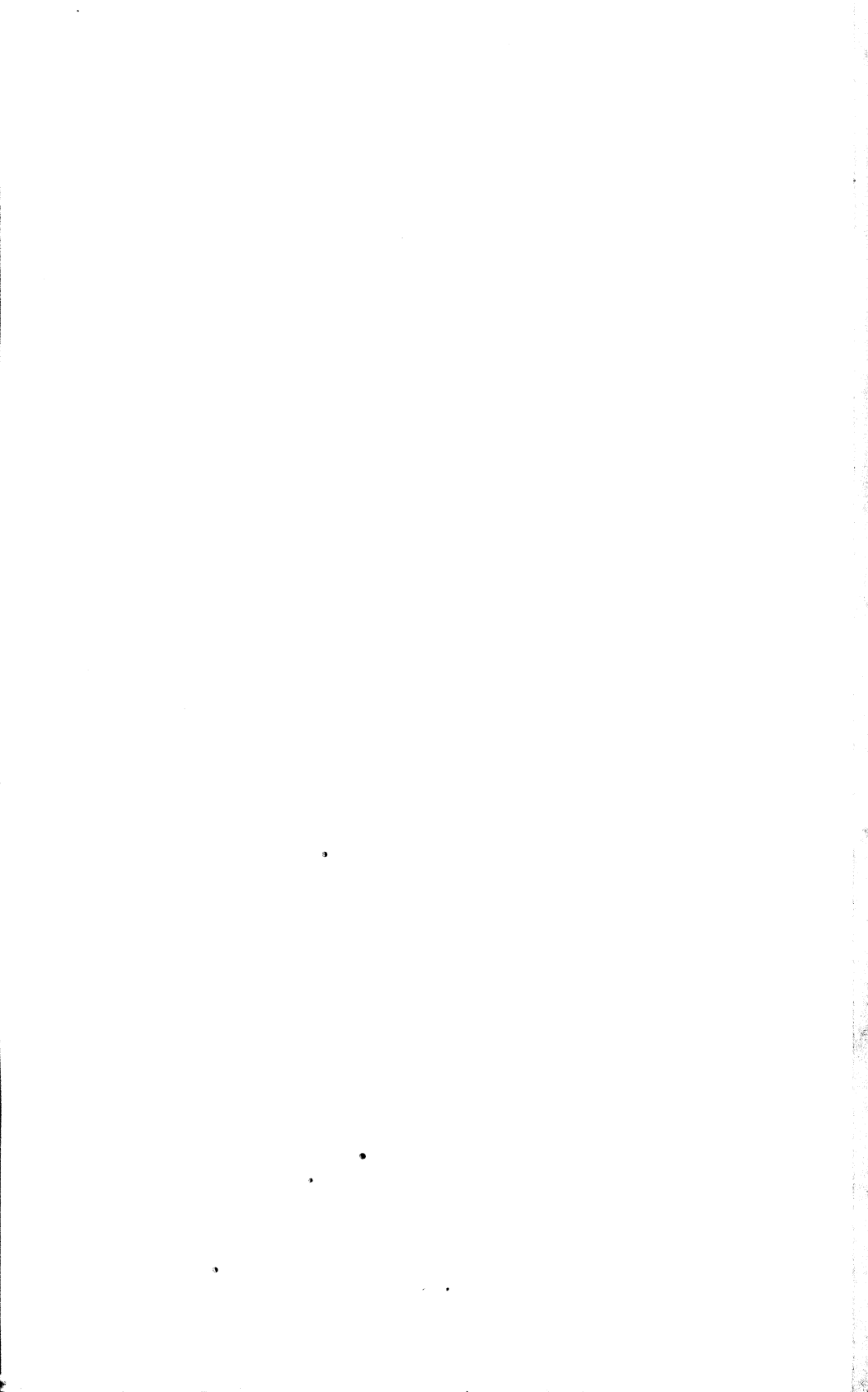
The population of the Pepo (Pepohoan) group is but one-tenth of what it was a century ago, and is in a poor and miserable condition. Notwithstanding this, they at one time formed a prosperous and powerful state; occupying the most fertile districts of the western plain, and possessing a geographical advantage over the other savages of the island. They even constructed boats and feeble rafts of timber with which they crossed the dangerous Formosa channel, undertaking expeditions to other lands. Not only did some of the Pepo group invade the southern coast of China, but they crossed the Bashee Channel to the south, maintaining communication with Luzon island. These facts are known from their own traditions and from the works of Chinese historians.

Note (A.C)

Pepo is also written Pei Po and divided into seven branches, of whom but two now use their old language, Pazehe and Kuvarawan. Their numerals are; 1, ida, isa; 2, dusa, rusa; 3, turu, tusu; 4, both supat; 5, hasuv, rima; 6, hasuv-da, unum; 7, hasuve-dusa, pitu; 8, hasuve-duro, waru; 9, hasuve-supat, siwa; 10, is'it, tahai.)

(MUNRO : Prehistoric Japan.)

The southern curve (of the three in the island empire of Japan) consists of the Luchu Islands with Formosa, bounding the Yellow Sea and constituting a series of stepping-stones from the Philippine islands. From thence communication was possible with Malaysia or even Polynesia. There is a strong presumption that along this route, aided by the northward course of the Black Stream, two stocks of humanity, capable of distinction even at the present day, succeeded in reaching Japan in prehistoric times. The Japanese people are a mixture of several distinct stocks. Negrito, Mongolian, Palasiatic and Caucasian features more or less blended, sometimes nearly isolated, are met with everywhere. The Negrito is the least prevalent. Prof. Baelz, who has drawn attention to this type along with the Malayan physiognomy, found it comparatively more pronounced in Kyushu (island of which Nagasaki is the port), where a Malayan immigration is believed to have taken place. The true Malays are regarded as having a considerable preponderance of Mongolian with a certain proportion of Negrito characters. Several tribes of Malaysia who are more or less mixed with the historical Malays are of Indonesian, i.e., of Caucasian, affinities. R. Numata is inclined to believe, on the strength of some resemblance in culture vestiges, that the Kumaso (people of southern Kyushu), afterwards known in Japanese history as the Hayato, were of Dyak (Bornean aborigine differing from the Malay in greater stature, more Caucasic features and lower civilization) origin. The point, however, of most interest is whether this so-called Malayan element in the Japanese was not formed *in situ* from coalescence of a primitive Negrito stock with Mongolian and other characters from the Continent. Whether the Mongolian type itself might not have evolved in inter-glacial or post-glacial times in Asia from a Negrito ancestry is another question which cannot be answered in our present state of knowledge. It is not impossible that the Negrito was mingled with Indonesian or Mongolian elements, as in the case of the Igorot of the Philippines, before arrival in Japan.



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